

A
SNAKE in the GRASS
Caught and Crusht.

OR A

856.96.

Third and Last Epistle to a
now furious, DEACON in the
Church of *England*,

The REVEREND

Mr. George Keith,

WITH

Some Remarks on my former Epistles
to him, especially That against
Plunging in Baptism.

Μετὰ τοὺς ἐπὶ τῶν ἀπίστων. Pythagoras.

By Trepidantium Malleus. *H*

L O N D O N:

Printed for John Marshal, at the Sign of the Bible in
Grace-Church-Street. 1700.

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A Third and Last Epistle to Mr. George Keith.

Reverend Sir,

WHEN Men Dethrone their Judgments, and Reason, and put their Humours and Passions in their Place, no wonder if they run as a Coach and Horses that have lost their Guide or Charioteer, here and there; every where, and no where: Such cannot only castrate Authors, but make Legions for Histories; and like Pioneers of *Rome*, call for Fire from Heaven, but fetch it from Hell. This you will grant, some Bapts have lately done (vulgarly Anabaptists): They have employ'd a *Socinian* to Argue, and a worse to Rave; this Fire, all the Water in which such are plung'd, cannot quench. But no wonder, when *D. Russel* was not ashamed to put Blessed *Calvin* in such a Hue and Dress, as if an incatnate Devil; and put not only *Castellio*, that rank *Arminian*, that call'd *Solomon's* Canticles a prophane Book; but *Servetus* himself, that call'd the Trinity a *Cerberus*, in such glorious Array, as if a terrestrial Angel; for this was he burnt, not for being an Anabaptist.

Felix quem faciunt. I am charg'd with a No-
tion never known before ; That *Baptizo* signi-
fies *not once to Plunge in all the New Testa-*
ment, tho so many Criticks say the contray.

1. These Criticks say with me, and others,
the Word signifies other ways, of washing too.
So *Leigh*, who is *instar omnium*, and cites for
me, *Mat. 3. 11*. What say you to this Bapts ?
now if you leave them in one thing,
why not I in another ?

2. *Bernardus non videt omnia*. They were
fallible Men. *Rhegius* the famous Man of
France, whose Life, *Clark* in his blundering
way, hath written, found out the right Con-
struction of *Ovid*.

Nam vos mutastis & illas.

Tho so many Generations before mistook it.
M. Mead discover'd the *Διαμεταλλας* *δαίμο-*
νων to be the Doctrine, not of Divels, as we
read, but Mediators, call'd by *Hesiod* and o-
thers, *Demons*. That the Genitive was not
of the Efficient, but Matter : All now yield
to this true Discovery, tho New, I might
name New Discoveries, as in Philology, Di-
vinity, so in Philosophy, particularly the In-
genious Esquire *Boyl*.

3. Yet this Discovery was not mine ; I
gave another the Honour of it, who since, I
find had it from other Authors before his
time. I confess I was the first Man that gave
em the Name of Bapts, which, no doubt, will
continue.

The

The Blood of Beasts offer'd in Sacrifice, and the Water of Purification was by Pouring, or Sprinkling, not by Plunging or Dipping. *John* therefore that came in with his Baptism, cannot be supposed to have any Baptism but what harmonized with the *Jewish* ones; we find also, not only in the Law, but the Prophets, glorious things mention'd of Gospel Times, from this Practice, *Isa. 2. 15. So shall he Sprinkle many Nations.*

Ezek. 36. 25. Then will I Sprinkle clean Water upon you, and you shall be clean. Look we farther; when the Gospel was Planted, and all fulfill'd, how all is express *Tim. 3. 5, 6.* They were said to be saved by the washing of Regeneration; how? shed. as *Acts 2, 17.* Pouring of the Spirit proves all: I am of his Mind, who said, Baptizing in *Enon* was so far from proving Plunging, That it disproves it. They therefore left *Bathabara*; says he, because the Waters were Deep, and not so fit for Baptism; and came to *Enon*, for the Rivulets there, were fit for Baptism but not Plunging.

Reverend Sir, I am much importun'd to Write you a Third Epistle about your Sermons at *Turners Hall*, and *G. Church* lately Printed, but I long refus'd.

1. Because I have often appear'd for you, but I am Answer'd, that matters not, This is not *ad Idem*.

2. Because I think, I have done it already; I find but little you have said about the Liturgy, Ceremonies, and Episcopacy, but what

I have Answer'd in my Apology, in my Letters to Mr. *Lasly*, and *Friendly Epistle to you*. I pray look on all once again: You approved then of what I did. How came you so soon chang'd? It would be an Abuse clapt on my Readers, to deceive them of their Time, and Money, to transcribe what they know I then wrote.

3. Because I think some things in the Sermons are too trifling and unfit for an Answer, as your Gloss on these Words. *He that breaketh one of the least of these Commandments, shall be called the least in the Kingdom of God.* So the *Rushing of many Waters*, and other Places brought for your Confusions in your Liturgy. To Cite, for Episcopacy, *Psalms*. 45. 16. *Isaiah* 60. 17. Is such playing with God; I dare not do it with Mr. *Keith*, somewhat like the Exposition you gave of that Text. *The dead cannot praise thee*; Those that be *dead in Sin*, in your Loyal Sermon Printed five Years since.

I was, Sir, your Herrer in G Church; in the Afternoon, when I came there, I saw the Reader with his Spectacles on his Nose, and both with Eyes close to the Book, thus reading Prayers to his God. No Eyes nor Hands lift up to Heaven in any praying Posture, but both as nail'd to the Book, for fear of not reading right, as if the Poor Man had not lost only the Power of Godliness; but the very Form of it too. Many Ignorant Prophane Men in Prayer, that never send their Hearts to Heaven, send their Eyes and Hands towards it.

Mr. *Keith*

Mr. *Keath*, let you and I talk privately ; for it would not be safe to ask you openly, whether you can believe, That the great God, the Blessed Jesus, the Holy Spirit, ever sent qualify'd Men for their Work (for unqualify'd ones run before they are sent) to read other Mens Prayers to God : Were it not for some Penial Laws yet in force against Dissenters, I should go near to say, That for such a one to read other Mens Prayers to God, is not only as Scandalous, but ten times more so, than to read other Mens Sermons to the People ? When the Apostle tells the Church, the Gifts God gave Men, *Tongues, Interpretation of Tongues, Prophefying, Interpretations, &c.* Never mention'd he the poor, poor, pittiful poor Gift of Reading.

When the *Jewish* Church was in its Swadling-Clouts, and fed with Milk, taught by many Ceremonies, God made every one of them himself, not they ; yet then there were no Forms, no Liturgies for the Priests to read, or People to hear when they came together.

As weak as they were, they were not so weak. Who dares now impose under the Gospel-Dispensation, when the Church is become a Man, and much more, as of the Grace, so of the Gifts of the Spirit is now poured out.

You pleading up Conformity, unhappily chose this Text, (the best to caution us against it.) *Luke* 1. 6. *And they were both Perfect, walking in all the Commandments, and Ordinances of the Lord, blamelessly.*

1. Why, good Mr. Keith, were *Zachary* and *Elizabeth* commended for walking in all the Commandments and Ordinances of Men? No, the *Pharisees* were severely Censur'd for this by our Lord, and so the Churches by *Paul*. With an *in vain do you worship me*. And I am afraid of you. I hope, Sir you have not lost your Senses; if you were so weak to think we had lost ours.

2. Can you charge any of us, against whom you most set your self at that time, with not walking in the Commandments and Ordinances of God? Your Work lay then not with the Quakers. *Zachary* observ'd Circumcision, Sacrifices, &c. Not washing of Hands, Philacteries. We observe Baptism and Lord Supper, not Cross nor Surplice: No wonder. I overheard a Clergy-man say in the Church; *your Sermon was nothing to the Text*.

Was it not a lovely sight to hear you declaring against Schism, who soon leapt from *Turners Hall*, after the Sacrament receiv'd, to a publick Church? To tell us, you were only as a Catechist there, or that the Bishop gave his Consent, is poor thin Sophistry; what is his Lordship such a Plenipotentiary, as if all Power were given to him in Heaven, and in Earth, That he can make Schism no Schism, and Lay-mens Preaching lawful, without Ordination? You were pleas'd to tell us, *That there were no lawful Sacraments, where was no lawful Administrator. That no Man was a lawful Administrator but one Ordain'd by a Bishop,* &c.

&c. That all other Churches wanted what was integral (Episcopacy): I thank you, that on my Letter to you, you were pleased to leave this out in the Printed Sermon. Dared you thus to fly in the Faces of the Reformed Churches, *Holland, Geneva*; and now blessed be God, *Scotland*, and other Churches who own Presbytery, and that by *Divine Right*? For those Protestant Churches that have Bishops, they only preside in Synods, and out of them are as other Men; no Spiritual Courts, &c. Such an Episcopacy, and Bishop *Usher's* Episcopacy, many Presbyterians would yield to. You know Bp. *Jewel*, Bp. *Davenant*, and others; Even Mr. *Hooker* himself in his *Eccles. Pol.* as well as honest Bishop *Croft* in his *Naked Truth*, abhorred your Notions. These never thought Episcopacy of *Divine Right*, nor doubted the validity of Presbyterian Ordinations beyond Sea. You cannot be ignorant, That when two Scottish Ministers were made Bps. in the Reign of *James* the 1st. when one objected their not having Episcopal Ordination, how sharply he was reproved by a Prelate and others for his Objection? *Laurel*, that Semi-Protestant, talkt as you do; he and you have but little Thanks from your own, for such bold Assertions: If you are a *Laurenian* already, Sir, what will you be next? A Cardinal's Cap was offer'd him. I hope God will keep you from the Temptation. When one talkt before the present Bishop of *London* at your rate, he gravely and wisely said, *He was*
not

ot there to judge *Christian Churches*, These wilde Notions I have consider'd in my two fore-named Books, and there I refer; and if you think it convenient to Reply, Answer me there as well as here. It was not long since you told the Anabaptists they were in the right about the Subject and Form of Baptism: Some are pleas'd to say, I Cured you of these Errors. Then Independency was the best Government; but for Presbytery, I confess you never had a good Word then; and why? because they were not pure enough in admission to the Lord's Table: Yet gave a jump to Episcopacy (I thought you would as soon turn to the Church of *Rome*.) You are now gotten among pure Communicants: The Church was lately in the Wilderness, and you had found in the Revelations she would not come out these Thirty Years. Well, seeing the Mountain will not come to *Mahomet*, *Mahomet* will go to the Mountain. Seeing the Church will not come out of the Wilderness to you, you are gone to her in the Wilderness (so it is) to get her Blessing too whilst you live. You then told your Friends, Baptism was an Ordinance of Christ, but there was not an Administrator upon Earth.

To be plain, I wish, That as you have long left the Quakers for talking of a Christ within, not of a Christ without; you have not run among them that talk of a Christ without, not of a Christ within. I was not a little surpriz'd, looking lately into your *Quakerism* no
Popery

Popery, A Book done with all imaginable Subtily, to find you assert Perfection in the Quakers Sense and Phrases, and with *Robert Barclay* on 1 John 1. 8. to distinguish, *aliud est peccare, aliud peccatum habere*. And what I found in your *Immediate Revelation*, you may imagin. Are you not changed in Principles? Had *W. C.* harped on these things, I had never written my *Reprimand*. Whoever heard you

1. Hearty in the Confession of sin to this Day?

2. Sigh, or shed one Tear for deluding Thousands of Souls to Quakerism, Deism, as you now call it?

How come you to have so many good Words for the Papist in the Sermon I heard?

I am inform'd, you are desir'd to tell us where (as you say) Mr. *Baxter* said, The Sign of the Cross was no more than the putting of a Thread about a Man's Fingers, to put him in mind of what he wou'd remember.

1. Women and Children more do thus then Wise Men.

2. I remember no such Words of his, tho' I have read so many of his Books. But he declared often he could not conform here. In his Life written with his own Hand, he call'd it p. 199 a *Human Sacrament, a Transient Image*: Are not your Studies fill'd not only with *Calvin's* Work, but Mr. *Pool's* Synopsis, the Works of Dr. *Owen*, and other great Dissenters, as well as our Studies with some of your Bishops Works. When, where and how got Bp. *Crillingfleet*

fleet. Bp. Tillotson and other Bishops and Clergy-men, their Learning. That you talk at such an idle rate, as if the Cabalistical Notions were still working in your Head, or Transmigration of Souls, That all our Souls were in *Adam's Head*, as Legions of Devils in one Man; Are you Cured here?

Was it proper to tell us at *Turner's Hall*, That you believed *M. Penn* and the Quakers, would find Mercy with God, notwithstanding their Errors, and yet offer to prove, they owned not one Article of the Christian Faith; and yet that Faith in a outward Crucified Christ, was necessary to Salvation. These are Mysteries I cannot fathom, nor any Man else.

2. Is it proper to tell us what Refreshment you find at Common-Prayer? (Once in Quakerism) I knew a Man that would say all Drinks were sweet to him, strong or small, fresh or dead. One said, he found great Refreshment, when he saw the King's Head cut off.

3. Was it proper to tell us of your Conversion and Change of Heart before a Quaker, and when so? No, Sir, deceive not your self, you were no Convert when you made so light of Sin, &c. And deluded so many Thousands, and I am bold to say it without the breath of Charity, if you were not converted since, you never were converted at all.

4. Was it proper so much to value your self for your Catholick Charity, and yet be so severe on a sudden on the best Reformed Churches

Churches? Well, Sir, when you are a Bishop, or a Beneficed Man, if Persecution came again, I will never live in your Diocees, nor in your Parish. You tell us *Timothy* was a Bishop. I pray how many thousands or Hundreds by the Year had my Lord Bishop? Was *Timothy's* Diocees as large as the Bishop of *Londons*! &c. In *Ephesus* most of them were Pagans; was he the Bishop of these too? he Drank too little Wine, and preached too often, *in season and out of season* to be a Bishop. These take Care of *Mint and Cummin*; not of the weighty matters of the Law.

Sir, if your Zeal for your new gawdy Spouse, in all her Trinklets, be such that there can be no Intimacy, I pray you there may be no Enmity. Preach Repentance, Faith, and Gospel Obedience; and if it pleased you to decline such Frequent and sever lashing others, the Quakers themselves, as well as us in the Pulpit, consider, at your leisure, whether it be not best.

Excuse my not following you at large, not only for the reasons before named; my Referring you to my *Apology*, and first Frinedly Epistle to you; but to be plain, it would be a burden too heavy for my Shoulders, to bear the Expence of all the Impressions of all my Books, were I not, of late more concise than once. I may be larger in time; perhaps you may hear from more than one, you change often and yet Confident still; Are the Dissenters indeed the Cause of the Prophaness

of your Church, by not complaining in the Spiritual Court? They would be angry should we tell them why we do it not, what Man was ever Excommunicated for Drunkenness, Whoredoms, Swearing, or other sins in the two last Reigns, or to this day, tho under a good King? Seek to win the Quakers by kindness; and mention not their private Concerns in the Pulpit. which I ever hated to make a Place of Controversies and Contention.

I am brought to this work with very great difficulty; I desired fitter and greater Men to appear. They refus'd charging you with former Disputes against the Trinity &c. and yet declareing you ever were sound in the Faith; so that, say they, you are if this be true, a Sound Quaker (or unsound one if you will) still. The importunity of my Friends hath prevail'd with me to this *Third and Last Epistle* to you; I pray you, as a Wise Man, give over, your weak Pleas for your Ceremonies, as that the Saints in the Revelations appeared in white. Why have you not Crowns on your Heads and Palms in your Hands too? If the Surplice makes you look like Saints above, what do the Black Gowns under make you like? So that if this Ceremony represents any thing, It is the Hypocrite who is a Saint without, and a Devil inside; or such a Whited Wall as *Paul* named the High Priest, of whom he say'd, God shall smite thee on the mouth.

Lme ask you at parting, some plain Questions? How wicked a thing is it to excommunicate or swear to read a Writ of excommunication; (if occasion be) against some of the best of Men, for Toys and Trifles? When the Fox was set to keep the Geese, King *Charles* the Second a Papist, to protect your Church, you know what was done by Men that perhaps would smile to hear any talk seriously of Christ and the Life to come.

What if Anabapristry had gotten the Ascendant; were in its Zenith, were it unlawfull to withdraw, or separate, if it had the stamp of Authority? If Presbytery were so. Could Mr. *Lashly* and other Episcoparians comply? what becomes of your Plea, about the *Jewish* Church, if not?

How odious was it to tell the World, what Encouragement you had to come among Dissenters? which to my certain knowledge, was a mistake? what *London* Noncon Ministers ever visited you, my self excepted?

Tell me plainly, and like a Man, why not a Crosse in the brest at Prayer, with those good Christians as you call them of the *Roman* Church as well as one in the Forehead in Baptism; with our Ceremony-Mongers in your Church?

Why not Holy-Water, to signifie the Sprinkling of the Blood of *Jesus*, as well as a Surplice, or *Sacrum Pallium*, to signifie Purity? Or would you conform to these, if the

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Law require them? If you say, No, why not as well as to those you conform too? If you say, Yes; what end is there of these Followeris, or vain additions to the Divine Law? Is this to stand fast in the Liberty wherewith *Christ* hath set us free?

If you say, as I hear you do; a Surplice is no more than a Gown; what Man should you go to your Table (or a Place not so sweet) with it? This would be accounted a Profanation of the Holy Garment.

Dare you take Ignorant, Scandalous, Sponsors in Baptism, to make them perfidious by a Humane Law. Or to say over the Graves of the greatest Atheist, Heretick, or Debauch? you hope he is gone to Heaven.

Did you ever read *Acts* 20. 28. That you talk of *Ephesus* having a Diocesan? Or know you no better an Evangelist, but to make him a Prelate? Answer what others and my self have said of these Matters.

Do you not, with a Blush, look on your late Ordination in a Chamber, without one word of Prayer to God, or Counsel to you? But what was in the Service-Book? The Bishops generally do their Work more solemnly and gravely. Was it thought any thing good enough for you?

If Cross kneeling, or other Ceremonies were lawful, but not necessary, as you all say; How dare you impose them on us that think them sinful? Read *Rom.* 14. Baptism shall not be administred, if the Parents consent not

to the Cross. The Lords Supper shall not be administred to the best of Men all their days, if they cannot kneel. Answer this to God another Day, if you can. You impose on *Christ*, as well as us, to dedicate a Child by a Humane Superstitious Signe to him.

If a Book of Sports, or any other wicked Paper were to be read, would you not seek for a Distinction, to bribe Conscience? for Conscience may be so. What will you do on the 30th of *January*, &c. In your Shop of false Hearts and Faces too? A disjointed Fabrick. Put Preferment in the other Scale. Is it proper to Invite any Men into a dangerous Pest-House, by telling them they may live there? He that consorts with Pelicans, cannot but smell of the Wilderness, &c.

Was it not expedient, bottoming you Business on, *1 Luke 6.* To have consider'd the difference between the *Jewish Church* and *Christian*? How far the first was National (tho' I acknowledge I own it not to be so, in that Sense as is commonly said) Have we one High-Priest, &c. Go then to the Church of *Rome*, What Church could *Zacary* or *Elizabeth*, if they separated, go into, &c.

My Old Friend, but new Enemy, you have a Male (many Males) in your Flock: ability of speaking aptly to God by Prayer, and to the People by Counsel in Sacraments, and other Ministerial Administrations. Offer not to the Lord a corrupt Thing, for he is a great King: Offer it to thy Governour; see whe-

ther he would accept it: Should Ingenious
 Mr. Keith make a Speech to K. William, and in
 the close pray for his welfare; would he be
 pleas'd to see him take out a Book and read
 another Mans Speech and Prayer before him?
 Would you, could you read the Liturgy in
 your Family, Morning and Evening? I be-
 lieve not: You generally approve not of the
 lazy Creatures, that do, (tho they may plead
 that Ignorance you cannot): If not, tell me
 Sir, at parting: Can yon imagin God is well
 pleas'd with that lazy, careless VVorship of
 yours in his own House, That you, or not
 only most serious Men; but sober Men cannot
 be pleas'd with in their own? Is this to stir
 up the Gift of God in thee? Dare you to of-
 fer to the Lord that which cost you nothing?
 If you do create me any Trouble for my
 Plainness, as some think you will; I plead
 you are the Aggressor, I onely the Defendant.
 I am against any Dissenters beginning with
 you, if you with us, I pray give us leave to
 Reply and vindicate our Cause against your
 Charge, if not, to be plain, we will take it.
 If you are set already on Persecution, do your
 worst, I only say of my self: The Vill of the
 Lord be done.

Tho you closed your Sermon I heard, with-
 out one VVord of Prayer to God, I will not
 end my VVork so with you, who, as I am
 inform'd, every where Preach against all Dis-
 senters. *The Lord rebuke thee.*

And now Mr. *Deacon*, let me know your Office, and how you come by it? A *Deacons* Work is to take care of the Poor. Have you left the *Word of God* to serve *Tables*? A *Deacon* to *Preach*, to *Baptize*, and give only one Element in the Lord's Supper, is not a Creature of God's making, but *Mans*, or — To *Ordain*, to *Preach*, and not permit to do it without a License after; what shall we call it? You may go up and down with your *Prayer-Book* to *Baptize*, and so regenerate more then we *Non-cons* can do by all our preaching. For when you have mumbled out a few *VVords*, and *Baptized* a Child, he is *regenerated and born of the Spirit*, immediatly; and if he *die before he hath committed any actual Sin*, he is *undoubtedly saved*.

Since we are all guilty of *Schism* in our Meetings, when you were not so at *Turners-Hall*, because you had the *Bishop's* leave, as you pleaded: Do you think, if the *Bishop* gave us leave to do as we do, we were clear of the odious Crime of *Schism* you and your *Fraternity* charge on us? If we be in danger of going to *Hell* for *Schismatics*, will he not have so much pity on our Souls, to speak one word to save us from endless Misery? *VVere you* a *Catechist*, as you say, what *Catechism* taught you then, or who were the *Children*, or younger sort so taught? You chose a *Text*, rais'd *Doctrines*, made *Uses* as others do to my Knowledge. This Plea was the most *Non-sensical*

senfical Harangue I ever heard from Mr. Keith.

When you talk of the Ignorance of some Scottish Presbyterians. I pray remember Thousands of the Sons of the Church. What get you by such Stories as these you talk of? Of a Scottish Presbyterian that Catechis'd a young Man in the Church.

Q. *Who made Man?* A. God. Q. *Who made Woman?* A. I cannot tell, that is not in my Catechisme. Q. *Who made the Deel. (Devil)?* A. I cannot tell. Minist. God made him. A. Did he? I think it was the worst Days work that ever he did. Do not such Ignorant Catle abound every where?

Seeing you, and many of your Communion often urge Mr. Baxter's Authority, or Opinion against us. I pray you consider, How in his *English Nonconformity*, a large Book, written since the Revolution, he tells us what manner of Saints be in your Church: He says a certain Doctor of Physick gave an Account, That Eight Hundred Persons, in such a time, dyed of the *French Pox* in *London*.

Now said the Brisk Old Gentleman; if Enquiry were made, I doubt not, there could not be found Eight of those Eight Hundred, but what were of your Church, except some good honest Women, who got it of their Husbands of that Communion. He that pretended to give an Answer to that Book, Wrote like one who understood not Five Pages in it. But what a Noise is hear?

Mr. Baxter.

Mr. *Baxter* said this, and Mr. *Baxter* granted that. What then? It may be a foul, a very foul Error for all that. Mr. *Baxter* was neither yours nor ours. He disown'd himself to be a Presbyterian, we thank him. You that talk so much; oh the excellency of Peace and Union, but will not part with Ceremonies for it. Consider the Story Mr. *Asop* told Dr. *Stillingfleet*, almost Twenty Years since. They were like that Gentleman, who pretended to be at Deaths Door for a Goy Lady that refus'd him, but she being importun'd by his Friends to accept the Gentleman, and save his Life, said let him then Clip his Whiskers. He being told this, reply'd, *I will not part with one Hair of my Face for any Lady in the Land.* King *Charles* pleas'd himself with the Story and its Application, and said Mr. *A.* gave a true Character of the Men he described.

You see, Sir, I am not yet in the Number of your Defamers. I dare not say if *George Keith*, and not *William Pen*, had taken the Chair when *George Fox* dyed, we had never heard of *George Kieth*, the Reformed Quaker. I believe Dr. *Hicks*, and Mr. *Lashly* two strenuous Advocates for the Church of England, have reconcil'd you to Liturgies, Ceremonies, and Episcopacy. They who call you *Asop*, forget what a Wise Man *Asop* was, and who said; *He bath made us, and not we ourselves.*

With out a Complement, I know I yet Love you, and value you for those accomplishments God hath blest you with? you are a Man of Thought, and if it pleas'd you to Visit, as before, you should be as Welcom to me as ever without harping on any unpleasant String, but seeing you refuse this, and love not a Dissenter, I only say, I am sorry I have lost so good, so Ingenious a Friend, to serve whom I wou'd yet ride or go far. Give over Preaching up, every where, Conformity to the vain Traditions of Men, or censuring the best of Churches: But Cry aloud, spare not, Lift up your Voice like a Trumpet, shew to the lasy Prelates and Priests, their Transgressions; and to the Drunken, Swearing, Whoring, Members, and Communicants of the (so Call'd) Church of *England*, their Sins.

I never doubted, but among you, on the one Hand, and the Anabaptists on the other, are found some as God like men as are in the World; and pray, you may be in the Number, I hate the least thought of doubting any Mans Integrity or State, for his Opinion in these Matters. I dare not say, such a Man wrongs his Conscience, Sins against his Light: I did not, when I read (or rather say'd without Book) the Liturgy or attended on it. Neither may Mr. *Keith*, as far as I know, The Searcher of Hearts knows from what Principles, he Acts, and what ends he propounds to himself. He now knows, or may know; and Men and Angels shall know another Day. Blessed

is the Name and Memory of Humble Bp. *Usher* Devout Bp. *Hall*, Holy Dr. *Connot* (and others and Zealous Dr. *Hornick* of whom I know extraordinary instances of Converse with Heaven; May the Name and Memory of my Dear Old Friend Mr. *Keith* be blessed also.

Some ask us, may a Man be saved in the Church of England? Yes, what need then of Nonconformity?

I ask. May a man live on Barly-Bread and Water? Yes, What need then of good Meat and good Drink?

May a Man live and go up and down *London* streets Winter and Summer, naked, above the Waist? Yes, A *Jacobite* did it several Years, what need then of a shift or Coat, about these Parts. May a Man be in a House with them that Dye with the *Itch*, *Small Pax*, or *Plague* it self, and yet live? Yes, what need then leaving that House? Need enough, tho the Separation were call'd Schism, and forbidden by the civil Magistrate with penal Laws.

I suppose you will quickly hear from others; If from Mr. *Owen*, I pity you: Consider, I pray you what he hath done above most Men, about Ordination by Presbyters, not Bishops As many Reformed Quakers have gon back again on the News of your Conformity, so I doubt more will. Are you to be made a Bishop? Have you not been already Consecrated in a Dream? I would rather you were so ten times then once otherwise. My Lord you know

know the Story Bp. *Latimer* mentions in one of his Sermons, of a Bishop that thundered when he saw one of the Bells want a Clapper; one pointed to the Pulpit, there is a Bell that hath been without a Clapper for two years past, & provide one there. Mind not, great Sir, Toys and Trifles, with the neglect of the great Matters of the Law. The good words you have for the Papists, do the Dissenters a kindness, under your keen Censures of them. *Grotius* had not one good Word for *Calvin*; gets up all the little Stories he could aggraint him, as *Judicio, propterea, & odisti; amas, & odisti, propterea, &c.* Nay, toucheth him as to his Morals; when learned Papist have been his Computations here, as Mr. *Baxter* hath learnedly, and unexceptionally proved in his *Key for Catholicks*; yet he had many a good word for the Catholicks (for so he always call'd the Papists) at last he says, That Humour or a spirit of opposition (or words of the same import) made some charge them with Idolatry, when they were no more guilty of it, then the *Jews* in looking towards the Ark, and about Transubstantiation, he talks of Transelementation. *Georgius* Appendix. Are not such good Sons of the Church of *England*, which in her Homilies and Liturgy, charges the Church of *Rome* with Idolatry?



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